1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

512 stand in the stream up to their hips with their *saris* still draped around
515 them, and if there is a possibility of men in the vicinity, also cover their heads. Water is poured over them or they may immerse themselves. Ordinarily no soap is used, in fact the use of soap is not common to village people, though it is not unknown. After the bath the women come to the shore and by first draping a fresh *sari* about them slip off the wet one without exposing themselves. They do not dry themselves with any towel, though the hair may be rubbed dry with some
512 cloth. Oil is sometimes applied to the body. They next wash the
[296] *sari* they have removed, which is done by beating it with a stick on a flat stone. After being wrung out it is taken home to be hung up somewhere about the house to dry and be ready for use the next day. The *sari* put on at the time of the morning bath is constantly worn until the next bath. The bather may now take a bit to eat, or occasionally she may have her morning meal, though it is more usual
[264] for her to wait until the men have been fed or she takes what is left. The husband usually returns from work about mid-day and gets his meal; but if the work is heavy and he must be there, she will take it out to the fields to him, where he will eat it and, after a short rest, resume his work. If the work is pressing, she may remain to assist
[784] him, though she should never touch the plough. She may reap, weed,
[241] and thresh, and she carries home the rice and wheat which has been threshed. During the hotter months field work begins before daylight, and the men are back by ten o'clock. In the threshing season the work continues steadily throughout the day, for that is the time when the hot winds are active and the chaff is easily separated.
[515] The men may bathe on their way back at noon, or in the evening before
[264] their evening meal. If they return from the fields at dusk, the evening meal is usually not taken till after eight o'clock. Unless there is some
[513] social event such as preparations for a wedding or a tribal feast, or, perhaps a religious ceremony, the Kols are asleep by about nine at night. On religious and social occasions, however, the whole night
[527] may be spent in singing, watching the women dance and chatting. The social events occur usually in the slack season and work is not interfered with; but under industrial conditions there is a limit to night operations, and the singing is usually over by midnight.

The children have their tasks too. The boys, as soon as they
[857] are old enough, herd cattle and goats in the forest, gather sticks, leaves and roots, and run errands for their mothers. The girls assist their mothers in the home, gather cow-dung for use as fuel and as plaster for the walls and floor.

The main variations of this routine are occasioned by social

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262 include, fish, goat, chicken, hare, mutton, buck, and even pork. Apparently carrion is never eaten. The flesh of the deer may be eaten but not that of the tiger. The villager is an adept at preparing vegetables for his curries, and throughout the year depends largely upon the following according to the seasons: *sags* of various kinds; egg plants; pumpkins and gourds; okra; potatoes, both ordinary and sweet; onions; roots of various plants; and corn on the cob roasted until it is brown.

262 527 574 [681] [623] [782] [623 626] [272]

The community feast, or feasts, given to a relatively large group on special occasions, are things which help to break the monotony of diet. Community feasts are usually paid for out of the proceeds of fines levied by the *panch*. An individual also may give a feast as a thank-offering, or at child-birth, at the time of a wedding, or at death. One of the favourite foods is said to be a preparation described below known as *bara*, and is served at every feast. If some social event should make a feast obligatory, and if the person concerned should fail to provide the expected meal, the *panch* brings pressure upon him to do so. If he still fails, the person is boycotted for a period. The usual menu at such a feast includes rice and *chapatis*, pulse, vegetable curry, *chatni*, *bara* and if they can be afforded, meats of various kinds. Kols drink milk when it is available and apparently do not feel that all milk should be kept for the calf, as some Munda tribes believe. Milk is also used in the preparation of certain special foods, such as *khir*, which is used for the child's first feeding. See below.

262 [252] [783] [186] [146]

Foods are usually divided into two classes: *pakka* and *kachha*. The former kind is cooked in *ghi* or *ghi* is used in its preparation, and the latter is simply cooked with water. *Ghi*, like other products from the sacred cow, protects from impurity. While caste Hindus have numerous restrictions in connection with this classification, the Kols do not seem to be particular in this regard. They will take food cooked by "clean" Hindu castes, but never from those castes which they consider below them, such as Chamars, Mahars, Dhobis, Basors, and Doms. Nowhere Kols seemed to be starved nor emaciated. Apparently, they have enough to keep them in fairly good health, though not in abundance. We did not find stout people among them.

The main food-stuffs are listed below. In an average Kol house all of these are probably not found at any one time, but they are those used when available:

Grains: Wheat, rice, millet (in northern areas).

Pulses: Black pulse (*Phaseolus radiatus*). Red and yellow types (*Cajanus indicus* and *Dolichos lablab*).

Oils: Mustard oil usually from *Guisotia abyssinica*. Sweet oil or